

INTEGRITY

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HUMAN RELATIONS

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EDITORIAL



HOW ODD it is that Saint John should say that if we can't love our brothers whom we do see how can we love God Whom we do not see! For it always strikes us that it is because we do see our brothers and have them around us that the problem of human relations is such a difficult one. It sometimes seems much easier to have feelings of amity to the Chinese than

to our next door neighbor; and do we have half the disagreements with mere acquaintances that we have with our families?

Human relations will always be a struggle. In the Christian restoration of society we are working with people and for people. The inevitable frictions, the everlasting adjustments and readjustments to divergent temperaments, the personality clashes without number, all make the desire for harmony and unity in Christ a deeply-felt one. We struggle to show Christ to those who do not have Him, and what a feeling of shame is ours when we realize that our personality has marred our message! And it is exactly at this point that a subtle temptation presents itself. It is that in our desire for amicability and for a smooth apostolate we make the question of good human relations the ultimate one. We find our aims and our actions degenerating into a version (albeit a better-intentioned and more exalted one) of "how to win friends and influence people."

The paradoxical truth of it is that the more we make man the end and the center of human relations the more hapless and hopeless these relations will be. For, to get along well with other people we must be objective, and objectivity can only be successfully attained not by looking at man, but at God.

To be centered with Christ in God is the aim of the Christian. But a Christian does not stand alone; he is with his brothers, that Christ may be All to all of them. Human relations for the Christian become then not only the bearing of a cross, but the tasting of a joy such as (he hopes) will be his in the perfect society of heaven.

THE EDITOR



Christ in Men

HUMAN RELATIONS are changed completely because Christ became man. Caryll Houselander is the author of *GUILT, THE REED OF GOD*, and *THE COMFORTING OF CHRIST*.

Caryll Houselander: The core of happiness in every human relationship is our realization of the indwelling presence of Christ in one another.

To some people this statement sounds chilling—to those who insist that love, by which they mean natural love, is the one thing necessary for happiness. They declare that "love" overcomes every difficulty, weathers every storm and lasts forever. People who hold this creed of love usually have a very limited idea of human relations. They think only of family relationships, or simply husbands and wives without families.

In reality human relationship involves the whole human race and is endlessly varied, including every conceivable relationship, that between friends, between teachers and pupils, employers and employees, comrades in arms, fellow countrymen and the enemies of the country, prisoners and wardens, nurses and patients, fellow workers, colored and white races, and indeed the whole human race.

Only the supernatural love of Christ, Christ in man, can make happiness possible among all these, in a world confused as ours is by sin and suffering.

Not only do those who maintain the "love" creed have a limited idea of our relationships, but they think the idea of the indwelling presence of Christ in man as the source of human

happiness is dampening to love, something dogmatic and inhuman. This can only be because they have not begun to understand anything of the beauty, tenderness and wonder of this mystery, and have no idea of its practical implications for us. Without considering it deeply, no one can possibly understand how it can be so realized in his own life and his own acts, as to really do what natural love by itself cannot—namely sweeten all that is bitter, soften all that is hard, heal all that is wounded in our interrelated lives, infuse love where there was no love or even where there was antagonism, and moreover outlast life itself and flower in our immortality.

a fact of faith

First there is the fact itself, a mystery and a miracle happening to everyone of us all the time: the life of our souls, which is our essential life, is the life of Christ; He has given Himself to us to live our lives in us. No one could have imagined this; it is something we must take on faith, but Christ Himself has told us it is so, quite simply and in words which prove that because of His presence in us all as our life we are all related to Him and to one another, in a way unimaginably closer than any other relationship that there is. In fact we are all *one* with Him and through Him with one another. All this is told in Christ's words in His last discourse on the night before He died. Now the question naturally occurs—why Christ does this incredible thing, and to that the answer is that through our relationships with one another we shall know *His* joy. He has given Himself to us that we may give Him to one another, and that *He* may win *our* love, through *our* love for one another!

When He had risen from the dead, Christ could have had He willed to revealed Himself in His glory, so compelling the adoration of the whole world. That was not, and is not His way.

the shadow of our sorrows

Mankind was still in a state of suffering, still weak and frail; the effects of sin would still go on in the world for so long as the world lasted. Christ had given us the healing, but each man must apply it for himself; therefore, Christ did this amazing thing—He sheltered us from the blaze of His love by the shadow of our own sorrows. He gave us His love to give to one another, choosing to suffer and rejoice in each of our lives, choosing to need in our neediness, to be insufficient in our insufficiencies, to be revealed in the lovely aspects of men and to be hidden in the ugly ones.

Had Christ not done this, natural love very far from being our means to happiness would have been our destruction. So strong and deep and obsessing and possessing a thing as love would be by itself beyond the power of any human creature to control with his own puny strength.

We have only to look around to see the broken marriages, the unhappy homes, the heartbroken children, the hatred and fear among nations and races, the injustice in social life, to realize that man's capacity for love quickly corrupts to self-love and has in it not only *not* the core of happiness, but on the contrary seeds of misery, jealousy, possessiveness, lust, and indeed a torrent of evil passions always ready to break its bounds. Only when natural love becomes Christ-love does it become our one security.

Before considering how to apply the mystery of Christ's indwelling to our own relationship with one another, we must dwell a little more on the sheer beauty of it reflecting upon human nature.

in all humanity

We grieve that childhood, like the flowering of spring, passes so swiftly, but no, it does not, because the pattern of the perfection of childhood, the Christ-child, returns again and again like the return of spring, to flower anew in our children.

We grieve if we have any love for God because there seems so little we can do in reparation to the Son of God; but no, there is so much we can do, because Christ comes to us in every grown man, needing and asking for comfort, for sympathy, for understanding, for our friendship and our love. He comes again in every workman, in every servant, asking what Christ asked for in Nazareth. And in the aged, the sick, and everyone who bears outwardly the ugliness of the universal suffering that stems from universal sin, Christ comes to us again as the tender Lover, Who for love suffered His passion for us, and Who said to Juliana of Norwich, "If I could suffer more I would suffer more." Here He is, suffering more for love of us, in these people who are close at hand, to whom we can be Veronicas, Simons of Cyrene, and even Mothers of Christ!

The practical application of this mystery not only brings a new vision to life which makes life easier, but it also so controls our actions and emotions and so solves our problems that we must inevitably bring to our relationships the wisdom that brings peace.

in family life

Every child born into this world is born to be "another Christ" to it. It is for that that he was created, for that he was given his life. The mother who knows her son is here to be a Christ and to do Christ's work in the world will not foster a possessive self-gratifying love—as so many mothers who do not know Christ—a selfish love which suffocates the boy's independence, making him a psychological cripple. The father who knows and loves the Christ in his son will not, as godless fathers do, put his worldly ambitions for his boy before the boy's own ideals. The child, known to his parents as a Christ-child will be free to grow as Christ did in wisdom and in favor with God and man.

Moreover how much bitterness is spared those parents who know their little child is a Christ, possessing the power of Christ's redeeming love, if that child has to suffer. To those who do not know this, there is nothing more baffling and more embittering than the suffering of children. But to those who see that it has a divine purpose and is vital in the healing of the suffering of all men, it is not embittering, however deeply they feel for the child and suffer with him. Indeed they will know *that* as a privilege and find comfort in it.

As for the essentially lovely things in the child, his joy, his goodness, his generosity, his huge child-capacity for sacrifice, they will rejoice in it incomparably more than those who do not know that their child is growing to the full stature of his Christhood.

And when the child is a man, how all his mature relationships will be influenced by the knowledge of Christ dwelling in him!

the hardest thing

But here I must digress to say that it is not easy for people to believe and to remember that those with whom they are most familiar are "Christs." It is far easier to believe this of the strangers whom we pass in the street, the poor man at the roadside for example, to whom we can so easily and do so readily give a coin in passing. Of this man we know nothing but the fact of his poverty, which immediately reminds us of the words of Christ, "I was hungry and you gave me to eat"—we do not know at all his own personality which hides the Christ in him. If we shared his poverty it would be otherwise. If we lived in one mean room with that man, we should see not the aspect of him which reveals his Christhood, but those which hide and almost obliterate it. We would probably be exasperated by some

habit or mannerism of his which though a trifling thing would become an obsession, because we were always together and had nowhere to be alone. Poverty sounds romantic, but only from a distance; at very close quarters it is ugly, and the same thing applies to sickness and old age. These things not only have their exterior ugliness, but they affect character, sometimes in the ways that hide the goodness and beauty.

It is easy for one who is very poor to become grasping, to become mean with the little he has, to grow apathetic and slovenly. Young people who are obliged to live with a decrepit old relative are very tempted to regard the old person's infirmities not as *her* trials but their own. It is irritating to be unable to be understood because of the other's deafness, and her blindness and dependence and feebleness are a tie that is irksome. The poor old woman may well become sour and self-pitying, or hard and querulous.

Yes, it is in those close to us that it is hard to see Christ; this is so even when we love them passionately, for always *their* human personality as we know it hides Him from us. Sometimes we are swamped by an ungovernable passion which turns love to self-love, simply because we have not remembered that it is Christ whom we abuse in the other and in ourselves. How can we overcome this difficulty? Simply by blind faith and the persevering practice, in our actions, of the contemplation of Christ in everyone, and in ourselves.

It is that which will turn the hard things in life into things that are blessed, and will gradually heal the wounds they inflict on character.

contemplating Christ

If a woman does not see anything Christlike in her husband, if the very clothes he wears depress her, being as they are drab and worn to the shape of his poverty and dejection, she can *act* as if she knew it is Christ in her home, asking her not for the penny that is so easily given, but for all that Christ Himself needed and asked for when He was a poor man on earth. She can give Him the understanding, the compassion, the tenderness that He wills to go on wanting in this man. She can prepare his food and mend his clothes as lovingly, with the same care she would use if he were *visibly* Christ in her home. How often in His earthly life Christ asked for sympathy or courtesy or love shown in action, and how certainly He indwells us so that He may still ask for it now, saying surely as He said to the woman of Samaria when she quibbled about giving him a cup of water,

"If thou knewest who it is that is saying to thee give me to drink!"—If we *knew* Who it is Who asks us a million times for those simple, seemingly little human things that are the very essence of our relationships, and which we can give through our every act, through the words we withhold or speak and the tone of voice in which we speak them, through the touch of our hands, the expression of our face! If only we knew!

The effect of practicing this contemplation of Christ in others is that the hard crust hiding Him, even from the inward eye, breaks down, and people because they have been made happier respond by becoming sweeter. The old woman who is no longer isolated in loneliness by the knowledge that she is a burden to her relations responds by gratitude and delight; love wells up anew in her and a miserable home becomes a joyful one.

Christ in death

As to the very old, to the sick and dying, that service often so hard to nature that we *must* give, can be the service that Saint Veronica did to Christ when she wiped the filth of our sins from His face, that was sweating and bruised and spattered with blood and dirt, on His way along the *via Crucis* to His death. Literally, when we wipe the face of the dying, when we perform the tasks that are hard to nature for those in whom Christ is hidden, or who are bearing the infirmities of the world's sin in their bodies, we like Veronica are wiping away the ugliness of sin and gradually restoring the beauty of the divine face. As we see the responding love smiling through the pain on the faces of the dying, as we close their eyes and see at last the peace of the dead on their faces, we can be certain that we helped the Christ-life in them to increase, and so we have helped to make their glorified body, which in heaven we shall find irresistibly beautiful and lovable.

even in ourselves

It is perhaps most difficult of all to realize Christ in ourselves, especially if we have failed again and again to reach our ideal, and are conscious as most of us are not only of *sinfulness*, but of *sinnishness*, a downward lurch and tendency toward weakness and rottenness and the line of least resistance in everything.

It is however immensely important to believe in Christ in ourselves, because only so can we believe that He has given us the *power* and the *potency* of His love.

We could easily imagine when we see the creative effect of kindness and courtesy on others that this is simply the result

of natural kindness and courtesy, but it is infinitely more than that. It is the creative effect of *Christ's* love.

Because Christ has given us the power of His love, we are able to reach the whole world, through those who are nearest at hand.

love covering the world

A mother, feeding, washing, and singing to her baby reaches all those neglected sad babies all over the world, who have no mothers or bad mothers, because Christ Who lives in her baby lives in them, making them all one. Thus at the same time through the simplest and most human things, she rocks her baby, and the little Christ-baby all the world over in her arms.

Apply this to all other relationships, remembering that we love, not merely with our own love, but with Christ's all powerful, all healing, all redeeming love.

We are tolerant and gentle to one who seems foolish, whose faculties are failing—very well we reach all those we do not know in the ordinary sense, mental patients in hospitals, neurotics and psychotics all the world over.

We see Christ in the poor man at home, needing all things, and above all the simplest things, and we give, giving to him, to Christ all the world over, Christ stripped of everything in prisons, concentration camps, behind the iron curtain, Christ in the inmates of the workhouse, in the hospitals, in the destitute.

We give ourselves in compassion to one who is in grief or fear or temptation, to one who is bereaved or lonely or persecuted, and our compassion comforts Christ in all those people who are nameless now, as well as homeless and persecuted all over the world.

Thus in what we do to the nearest, to the person in our own home, or office, or shop, we reach out with the world encompassing arms of the crucified Christ and embrace the whole world.

receiving Christ

There is one more vital point. Suppose we do realize Christ in ourselves—the realization, especially if it comes to us suddenly, is a heady wine. We may forget that we do not only help to *give* an increase of Christ-life to others through our human relations, but we also receive it from them. They too have the power of His love, and we depend upon them as much as they do upon us. Just as our own shortcomings do not prevent us from giving Christ to others, theirs do not prevent them from giving Him to us.

To receive is one way, and a very great way of giving.

Christ asked for and accepted love from men in almost every form. He accepted tiny gifts and used them for His miracles, He accepted extravagance and was moved by it and grateful. And when He asked for things from others, it was not as a rule from those who were, or seemed to be, holy. They did not first have to be saints for Him to accept their love or to ask for what they had to give Him.

The woman at Samaria from whom He asked a drink of water was living in sin. The woman whom He honored through all time for pouring spikenard over His feet was known to have been a prostitute. Simon of Cyrene who was forced to take up His Cross was, as we often are, unwilling, because he did not know Whose heavy burden he must bear, just as we often do not know. Peter declared himself a sinful man when Christ borrowed first his little boat and then his home. On the Cross He was comforted by a thief. He borrowed His tomb from one who had known Him and yet had been too weak while He lived to acknowledge Him openly. When He had overcome death and entered into His glorious risen life, He pleaded for love once more from Peter who had failed Him in His hour of need.

Can we fail to be grateful and refuse to receive Christ from those who seem to us to be unlike Him, or doubt our power to give Him to them, in spite of our unworthiness and what seems to us to be our failure as human beings?

The core of happiness in every human relationship, is our realization of the indwelling presence of Christ in one another.



EVE: "YOU GO RIGHT AHEAD. IT WILL BE NICE TO BE ALONE FOR A CHANGE."

Human Relations and Contraception

BIRTH CONTROL seems to be solving the problem of human relations nicely by cutting down speedily any excess of human beings. Father Keenan, author of *NEUROSES AND THE SACRAMENTS*, gives the world-wide as well as the personal effects of contraception.

Alan Keenan, O.F.M.: Primitive peoples surround the exchange of consent to live as husband and wife with ritual and solemnity. Some of that sense of solemnity still surrounds Western marriages from the peal of the church organ to the traces of confetti outside a busy registrar's office. So often, however, Western marriages are temporary affairs, short term contracts mutually terminable at will. Much of the solemnity vanishes under these circumstances. You cannot be solemn about short term contracts and business deals based on a bed.

From a purely natural point of view the factors which make for stability in marriage are fairly strong. In the first place women are naturally conservative about sacrificing their virginity unless they know that during a possible pregnancy when they are relatively helpless husbands will protect them. Secondly, the sexual interest of the male in the female is all the year round and strong. Thirdly, for reasons of property owning, of inheritance and of legitimacy men will naturally tend to stabilize the marriage contract under law. Lastly, if and when a child is born it serves as a focus of common interest for husband and wife, as a natural bond of union between them, and by its absolute helplessness evocative of what nursing care its parents can give it.

From a religious point of view Christians believe that the relation of husband and wife is not put between the parties by society, by law or even by the parties themselves. They believe that it is put between the parties by God Who has joined them together and ordained that no human authority can sunder them. Grace and nature concur on stability of marriage.

Mankind has always seen a close relation between sexual intercourse and parenthood. So close is this connection that some of us think that you cannot contract to live together as husband and wife without at the same time being ready under that contract to accept the responsibilities of parenthood. Or to put it another way, if in point of fact you make the sexual contract but explicitly exclude having children from the contract so that the condition of your contract is no children at any price, then your contract is not the marriage contract. The basis of the

marriage contract, in other words, must not rest on the exclusion of children. Neo-pagan Western society does not on the whole accept that view. While it stigmatizes parenthood without marriage, it gives approval to marriage without parenthood. In some circumstances it demands the latter.

social demand

Western society rests on industry and commerce. The stimulus and reward of both is money. In order to earn money, or more money, people crowd into cities. 60% of the United States is urbanized; in Britain it is more so. Now as cities get vaster spatial problems arise, easily solved for individuals but not solved for families condensed into crowded tenements or two-room flats. Housing accommodation is correspondingly made suitable for the one or two child family on the tacit understanding that if you live in a crowded city and cannot buy precious space you must limit your family.

This contraceptive attitude of mind has called into being a vast industry within a span of less than four generations. In 1938 the well known *Fortune* survey put the sum spent by American women (not men) on 636 contraceptive products at \$200,000,000 and we have come a long way since 1938. Anti-sepsis and vulcanization of rubber were the discoveries necessary for this industry and they were not discovered until past the middle of the last century. This attitude of mind is a quite credible one for a materialist who disbelieves in God; nevertheless, serious social consequences follow from widespread contraception and these ought in fairness to be examined.

global consequences

To assess the global results of the Western contraceptive mind we must first examine Western fertility. It is not the case that a newly married wife has to face a reproductive future of one child per year until the menopause. A woman reaches her maximal fertility on the whole when she is about twenty-two to twenty-three. After that time her natural fertility declines with each succeeding year of age. Raymond Pearl has shown that 56% of all women have no more children after a central age of 27.5 years.

Artificial sterility ensured by contraception tends to mask a very significant fact and the fact is that the West is becoming naturally less fertile. The above investigator compared the results he got from examining the expressed fertility of a sample of 5,633 Negro wives of whom only 16.4% contracepted with a sample of 23,316 white wives of whom 42.7% contracepted

regularly or intermittently. The results from the investigation made just before the war convinced Pearl that at that present moment birth control made little difference to expressed fertility since there was no significant difference in the number of births in either group. The American Negro group like the American whites were slowly declining in numbers. Statisticians think that by 1980, present trends continued, the United States will have passed its reproductive peak and be on the down slope of racial decline. The same thing is happening more quickly in European countries. Abundant evidence from past cultures and civilizations shows that when the decline sets in it is an irreversible reaction. In other words the number of children Western families can produce is subject to a mysterious factor which is limiting fertility. Over and above that, artificial means of birth prevention are also at work. Infertility and genocide are knocking at the pillars of the West. Clinical data is piling up over the difficulties contraceptors experience when they stop contracepting and endeavor to have a child, and we all know of the relatively new phenomenon of the appearance of sterility clinics.

The Eastern mind does not think contraceptively. The vitality of the Asiatic expresses itself in increasing fertility. One quarter of the world's population lives in China and Russia and that quarter is, together with other Eastern nations, increasing as quickly as the Western populations are declining. We tend to think of the global economy of mankind revolving on a white axis, but probably in as many generations as we have been contracepting, that is in less than a hundred years, the world may spin on an Eastern axis. It is true that we are still increasing yearly but the annual rate of increase is slowing down. We are moving like a car being braked from speed; they are moving like a car climbing up its gears to speed.

At one time our technical superiority might have guaranteed our decreasing numbers immunity from the Eastern hordes. But yellow men fly jets now and atomic ripples shake the iron curtain. The nations we civilized are learning to bite the hand that robbed them. The old days of an alarm clock for an ivory tusk have gone. In brief the East is not only antagonistic toward the West but it is more prolific. The world's centre of gravity is moving across the Pacific seas.

national consequences

To keep its population stable, not increasing, not decreasing, a nation must be able to show an average net reproductive rate of just over 2.5 children per family. The two child family is

too small for stability. The children are replacements for the parents but in the United States 29.6 children out of every thousand babies die. Further, more girl babies survive boy babies and this leads to a proportion of thirteen women to twelve men. There is also the question of adolescent mortality cutting down the numbers of the marriageable who will provide the next generation. The average American family size is nearer two than three so that from a national point of view stability is below 100%.

Science has greatly increased the average expectation of life for individuals. Two things happen therefore in the country's social economy. Fewer babies are born and more people live longer. This means that the average age of the population is going to increase and a new strain will be put on human relations. The reason is that fewer young people must work to support an increasing number of older people. Each shrinking new generation will be weighed down by the need to support the two which have gone before. In most cases the aged will be cared for by the state. They will be institutionalized and forgotten by the generation they begrudgingly begot but that generation will pay by work and taxes, made harder by the lowered standard of living. Significantly universities and foundations are sponsoring the new science of geriatrics, the science which tries to discover how to keep the aged happy. So far science has only taught people that in living longer they die more slowly; for what is there to live for in a materialistic culture which gives its prizes to the young and robs the aged of their reward?

family consequences

We can now shift our focus to *human relations within the family*. The small child is soft wax in its parents' hands. From them it learns its most vital experiences and its perception of the two-sex world into which it is born. The future value it will have of itself, of human relations, of the opposite sex, of law, order, charity, religion and society will match the impressions they made on the wax. Their unconscious attitudes and their conscious ones will make or break the child they have given to the world. Now the contraceptive mind works in favor of retaining the relation of husband and wife at the expense of the relation of parenthood. A pregnancy, in other words, tends to be a lapse from wifehood.

By virtue of planning parents tend not so much to welcome a child as to tolerate it. Its advent was conditional on factors which very often do not match the importance of its individu-

ality. It is conceived in cold calculation as well as in hot passion by tax-wise parents with an eye on the end of the year, by socially minded parents who are frightened of being accused of selfishness if they are childless. The planned child cannot be welcomed unconditionally, cannot be seen as an object of intrinsic worth, because it came on a condition of finance, or a condition of space, or one of time, or one of money, or one of convenience, of toleration, of social expectation, all conditions which are extrinsic to it and succeed only in scaling down its essential value.

But sometimes babies are conceived who beat the drug store when the contraceptives failed. The parents' valuation of it, then, may very well be that it is a parasite. The little aggressor comes when it is unwanted because of limitations of space, of money, of charity, of maternity, of anything at all. It should have slept in the Lethe of the unconceived. It was put to death mentally in the minds of its contraceptive conceptors but a technical fault has caused a failure in wifehood and the willing husband is an incredulous and shadowy father.

It is sometimes forgotten that for women sex has a wider connotation and extension than for men. In a woman the rhythm spreads from menstruation to conception and from conception to pregnancy, from pregnancy to childbirth, childbirth to lactation, lactation to nursing. If there is antipathy toward conception the other phases of her sex response to the child will very probably suffer. Even at best when she comes to accept the unwilling child it will still be second best and not as good as it might have been if the contraceptives had not been there.

But we do not always get even second best. According to the *Cyclopaedia of Medicine and Surgery* about a third of all the pregnancies in the United States are purposely interrupted, and moreover more women, it says, die from criminal abortion than from labor and its consequences. Blanshard in his *American Freedom and Catholic Power* expresses the hope that birth control is the best hope of reducing what he admits to be "the enormous number" of annual criminal abortions. Now there is very clear evidence that far from birth control reducing the number of criminal abortions, birth control is the most potent factor in increasing them.

Two social workers, Stix and Pearl, came independently to the conclusion that contraceptors have more abortions than non-contraceptors. Pearl based his conclusion on the evidence he got from a representative sample of women married only once, living in wedlock, free from venereal disease, representative of

the traditional type of American family and ranging through all classes from poor to rich. His findings were that one woman in every eight had had at least one abortion. Each woman in the sample was a white multipara contraceptive. He concluded that abortion simply finishes the job contraception has failed to do.

As long as couples contracept and make the value of their unborn depend upon extrinsic conditions this will be the case. The 1938 figures given above suggest that large numbers of people use contraceptives and there is evidence that the number of contraceptors increases yearly. If one looks at contraception in itself as distinct from the motives of those who contracept (and sometimes the motives are good) it is difficult to escape the conclusion that in fact it is a genocidal practice which attacks life by an onslaught on causes. Abortion is a more sordid attack on life by an onslaught on effects. Social practice suggests that the gap is narrowing between cause and effect and contraception is grading into abortion.

psychological effects on contraceptors

It is highly doubtful that contraceptive habits effect any physical harm and highly probable that the personality is disturbed by them. The degree of disturbance conceded by people will be proportional to their prejudices.

In the first instance one's valuation of life is cheapened. Contraceptors easily prevent the probability of a human life coming into existence. To be efficient contraceptors they must have a fixed genocidal attitude to possible children. They must overvalue themselves and undervalue the children they will never have. This leads to selfishness and absorption with material values. If one examines social investigations into representative samples of contraceptors the striking fact emerges that contraception is directly proportional to wealth and inversely proportional to poverty. The most ardent contraceptionists are those who could well afford to have children.

The second effect is a fall in the sex morality of women, sought for and abetted by men. A hundred years ago the spectre of a pregnancy was a real check on indiscriminate sex relations both for men and for women. Since we live in a two sex world there has been and always will be action and reaction between the sexes which is equal and opposite. The instinct in women to avoid the social stigma and defenselessness which followed maternity occurring out of marriage called forth a matching response in men. Science has now banished the spectre of

maternity within limits of high probability, so that if the social stigma remains there is no reason why it should be incurred.

Thirdly, contraception weakens the sense of one's sex membership, and, obversely, the sense of sex difference. In other words men are less men and more like women, women are less women and more like men.

The premise of this argument is that the more husbands flee from paternity the more they react against their masculinity. To put it another way—sex stands to maleness as intercourse stands to paternity. If anyone ever proves that male sexuality does not stand to paternity as a means stands toward an end he will make science look ridiculous. From puberty almost to death the male manufactures reproductive cells whose sole function is to unite with a specialized female reproductive cell, manufactured monthly from menarche to menopause. The primary sex characters in male and female are specialized in structure and function to secure this end and no other.

Male contraceptors in banishing paternity forget the end toward which their sexuality tends. The stimulus of paternity which once upon a time prompted husbands to care for, fight for and turn their male energies toward the protection of their wives, by that fact emphasized the maleness of which their paternity was a function. In short contraception is an index of lack of male guts lost in the acceptance of luxury, material standards and urbanization. What commuter could ride a prairie wagon?

Further, the flight from paternity is a symbol of castration in so far as chemically, physically, surgically a man willingly, consciously and longingly, in many cases denies himself the right of paternity. Now man is made by one chromosome only, or in other words he has a number of feminine characters which are latent and dominated by his maleness. In reacting against his masculinity by setting his face against possible paternity he sets the stage for the emergence of his latent femininity.

Similarly the woman in acting and reacting against her possible maternity acts and reacts against her femininity. No matter how much she emphasizes her femininity by nail varnish, uplift, nylons, scents and powders she does, if she rejects her possible maternity, do nothing more than frantically pile icing on the top of a rapidly dwindling cake.

Her mental castration summed in contraception and bitterness to maternity has the effect of making her valuation depend upon her secondary sex characters. She is a creature without a womb, dependent more and more on artificial aids to capturing

and keeping husbands, a barren beauty whom age must not wither, upon whom harsh morning light must not shine too strongly lest crow feet and 8 a.m. shadows destroy the tinsel bond of her childless marriage. Her latent masculinity emerges making her the heartless deb, the spoiled beauty in her thirties, the dominant matron of her forties and the forgotten widow in a cottage in Florida.

Though emancipated and free to follow careers in or out of marriage she is still vulnerable. For every twelve men there are thirteen women, for every twelve million married couples there are a million women unmarried. The bias is in favor of men; the fear is the fear of being left after the divorce. Bereft of children in sufficient numbers the wife finds the structure of her marriage less strong because its function is weaker. The natural cement of her marriage has been eroded by contraceptives. In securing her two child, one child, no child security, she and her husband have reduced their responsibility. As long as it was for richer, as long as it was for better, their marriage stood, but when it was for poorer, when it was for worse, they became the one couple out of every ten whose marriage dissolved in some divorce court.

Such factors do not make for individual or cultural stability; they do not raise on high any banner for which men will fight. Out of all male ideals the paternal ideal is probably the most dynamic; it does most to make men fight for their homes and for their families, for their heirs and for their unborn children.

The Western world seems a little old, its banners rather worn, its ideals a little tarnished, its families somewhat unstable, its children few in coming, its will to fight apparently weakened. Somewhere in the pattern we have lost the joy that God gives to our youth, or, perhaps, in losing God we are simply growing old and falling into racial decline, the victims of our genocide and of our spiritual poverty.



EVEN THE HEATHENS . . .

It's all so very lovely,

And Oh, so virtuous,

To think the world of someone,

Who thinks the world of us.

The State, Our Common Good

WE MAY seem coolly detached to explore the notions of the state and the common good in the midst of a heated election campaign. But it is precisely because these notions are of practical importance that Father Egan, formerly of the Collegium Angelicum and now teaching at Albertus Magnus College, writes about them.

James M. Egan, O.P.: Our everyday speech often witnesses to the fact that we have ideas about the state that are not only confused but verge on the erroneous. When we say, for example, "The state does this, or the state does that," we are thinking of the state as something apart from ourselves. A similar attitude is expressed by those who, for example, fail to report that they have become ineligible for social security benefits on the grounds that, after all, the government can afford it. They fail to realize that they are cheating themselves in the long run.

From this, it is an easy step to look upon the state either as an enemy or as a patron. When such conceptions become widespread, we have the basis for the notion of a "police state" on the one hand, or on the other of a "welfare state."

Unfortunately, there exist good reasons for such an attitude of mind developing in a people. What are they actually referring to when they talk about the "state" in this way? To that small but very important and easily distinguishable part of the state that *governs*. Now in our times many governments have presented themselves to the generality of their people either as an enemy or as a patron, depending upon how they have used the power conferred upon them or usurped by them.

Yet the government is not the state, nor is its function to be a policeman or a patron, though on occasion it may rightly become either. It is extremely dangerous, especially in a democracy, to allow such false notions to get a hold upon the minds of the people. Nevertheless it is not easy to explain the right notions, for they are based on principles that have not been very popular recently. However, we must try as simply as possible to build up the right notion of a state. To the pagan Aristotle as well as to the Christian Saint Thomas Aquinas, the state is the most perfect natural product of man's moral activity.*

* While we do not wish to consider explicitly the contemplative end of man, we must note that in reality it cannot be excluded. The end of the state is the same as the end of man and the end of man is contemplation, for by contemplation he reaches the Divine Common Good. Since contemplation requires that man be rectified by the moral virtues and enjoy a certain degree of external tranquility, it will become clear later in what way the state assists man to attain his ultimate end.

Much of what we shall say is also applicable to the supernatural order, but to avoid complication and confusion, we shall confine ourselves to the natural order. For the truth of the natural order is not destroyed but elevated by the supernatural.

what is the common good?

The primary difficulty lies in the obscurity surrounding the notion of "a common good." The phrase is used glibly enough by writers and speakers, but its meaning is so vague that it can signify almost anything the reader or listener wishes it to mean. An excellent demagogic instrument, and therefore dangerous. Already the notion of the common good is being falsely used in an attempt to justify euthanasia, sterilization and more liberal divorce laws.

The reader will pardon the use of a very simple example that will serve to uncover the reality that alone should receive the name of "a common good."

Note first that we say "a common good." For there are many; yet each one has, more or less perfectly, an essence that justifies us calling it "a common good," rather than "a proper or private good."

But to get on to our example. You, the reader, live in a small village and, at the moment, have two desires: you want to learn how to whittle and how to play ping-pong. By good fortune, there is a man living in your village—the only one, in fact—who knows how to whittle and to play ping-pong. You ask him to teach you these two skills and he is pleased to comply.

After the lapse of a suitable period of time, we find you possessed of these two skills, which you have acquired from your instructor. There are now two of you in the village who know how to whittle and play ping-pong. Are these, then, common goods? Not at all. Your ability to whittle and play ping-pong is a private good, which, it is true, you have acquired with the help of your instructor; but, if he were to drop dead right after you had acquired them, no change would take place in your skills.

Nevertheless, a further examination of the situation shows up an important fact. Whether your instructor lives or dies, you can go on whittling as long as you have wood and a knife; but you can't play ping-pong by yourself!

Here we come to the heart of our example. To exercise your skill in ping-pong (which is, as we said, a private good) you must have an opponent. You realize (without difficulty) that your instructor also likes to play ping-pong. So (by what would

be, no doubt, a quite informal arrangement) the two of you agree to play ping-pong together. Now, notice that word "agreement." By this agreement, the two of you establish a mutual relationship; this is "a common good." This mutual agreement to play together may not seem to have much reality, yet without it (in the hypothesis that there are only two of you in the village who can play) neither of you can exercise his skill or enjoy a game of ping-pong. This agreement is not something one-sided. It exists between the two of you; it is the good of both of you; that is why it is a common good. This is the essential note of every created* common good; it is a good for all those who share in it, yet it cannot even exist unless it is actually shared by at least two. It is not, as you might think, everybody else's good but yours; it is your good and theirs; that is why it is a common good.

the family, a common good

The common good that is the association of two people interested in playing ping-pong together is obviously not a very important common good, nor necessarily a very stable one. It is good because it affords two people the opportunity to enjoy a game of ping-pong; but needless to say the enjoyment of a game of ping-pong is not a very important good when compared with many of the other goods of life. This association, therefore, is not at all necessary; it can be broken up quite easily. The same is true of a vast number of other associations in human life; they are more or less good in as much as they afford an opportunity for the exercise of more or less necessary human actions.

However, not all human associations are of this character; two especially are essential, for without them essential human activities would be impossible or extremely difficult. They are the family and the state.

While the common good that is the family is not the primary object of our consideration here, a few words about it will help us to understand the common good that is the state.

The family is a reality, not apart from its members, yet distinct from them. The family is not merely the juxtaposition of father, mother, and children. The family is something more

* We say created, for God is also a common good, or rather, the Common Good. Yet the general notion of common good (something shareable without division by many) is realized differently in the infinitely perfect goodness of God and in the various created common goods. The Divine Common Good is a self-subsistent, infinite Good that does not depend in any way on those who may share its perfection. Every created common good depends existentially on the parts that go to make it up.

than the simple sum of its members, for they are members of a family; that makes quite a difference. The family is, therefore, a common good—a good that is father's, mother's and children's, without belonging exclusively to one or the other. It is a good that is constituted by the varied relations of father, mother and children. This orderly relationship of the different members is a good that all can enjoy without any partitioning.

Moreover, the family is a common good in itself; it is *not* a common good only because it provides food, clothing, shelter, education, guidance and so forth to its members. It does all these things because it is a common good; it is not constituted a common good because of them. Even families that cannot provide all these are considered by their members (if they are virtuous) as good. The family remains a great good even to those members of it who no longer need these particular goods from the family.

Let us imagine, as an example, a family—father, mother, five children. One boy is a problem, a constant source of disturbance in the family and a disgrace outside of it. As he grows older it becomes impossible to consider him a member of the family. He leaves home and is cut off from the family. He may become wealthy, have apparently all that he wants, but he is still deprived of that good which is his family. (In other times, when people had a greater sense of the common good, ostracism was a severe penalty.) In this same family a second boy has had to go abroad for several years because of his job. He, too, no longer depends on the family as he did when a child; yet to him the family is still a great good and though physically separated, he is still an intimate part of it.

what is a "state"?

The common good that is a family is so necessary for the very existence of men that God Himself immediately established its existence, structure and functions. He did not so determine the form of the state. Rather He made man a "political animal," that is, He made it quite easy for him to realize the necessity of larger associations than the family for his happiness on this earth and left the rest to man himself. Yet we must remember that God is the author of political society too through the nature that He gave man, which needs the state for its perfection.

The state is one form of society, the highest and most perfect natural society; therefore it will be constituted in the same way that any society is constituted. A society is a union of many men for the pursuit of a common aim. Whenever a group of men wishes to attain some common end, which they realize is either

unattainable or attainable with difficulty, by each one acting separately or even as a family, they naturally unite their efforts so that the end may be more surely attained.

The society is effectively established or brought into being by their *consent* to unite; the union that results from this consent is the *society*. The thing that determines the consent, distinguishes the society, preserves the union, is the end that each and all persistently will and work to accomplish. An "athletic association" is a group of men who find in it the opportunity to engage in athletics; a "literary society" is ordered to the discussion and appreciation of literature; and so on.

Political society, too, has a definite end; however, this is not just another end that places it on the same level as other societies, for, as we saw, the end of political society is a necessary end—the happiness of men on earth. Political society is the communication of men, not for this or that special activity, but for *human living* in its fullness.

We might sit back now, feeling that we have accomplished our aim—the determination of what a state is. However, we are actually at the most difficult point of our enquiry. It is easy enough to admit that men gather together in political society to obtain happiness; but what is this "happiness" precisely and what is the relation of the state as a political community to it?

If we place the happiness of man in the accumulation of earthly goods, then the state contributes to it by facilitating production, distribution and consumption. If we place happiness in the progress of the arts and sciences, the state provides opportunities for their development. Of course, since these and many other things are required for man's happiness, the state naturally assists in acquiring all of them. Yet these things do not constitute human happiness.

a life of virtue

A happy life can only be a *life of virtue*, a happy life that is easily available to the majority of men is a life according to *moral virtue*. It is in the association that we call the state that men find the greatest opportunities for the practice of the natural moral virtues that make for happiness here below.

In an eloquent chapter of his little book *On Kingship* Saint Thomas Aquinas points out that the greatest evil of tyranny is the corruption that it causes to the virtue of the citizens. Tyranny must be suspicious of all excellence in those subject to it, and especially of the excellence of virtue. We have been learning the truth of this by the sad experience of Germany and Russia.

If tyranny destroys the virtue of its subjects and is, consequently, a source of great unhappiness to them, how does the true state contribute to their happiness—to their life of virtue? By honoring the virtuous and punishing the wicked? Certainly the state should and does do this. But that is not the ultimate contribution of the state.

The state itself is a source of happiness by its very goodness; its establishment, preservation and progress make great demands upon the virtuous activity of its citizens. The state is a source of happiness to its members, not because it supplies them or gives them the opportunities to supply themselves with a quantity of private goods such as wealth, art, science, and so forth, but because it is an object so good in itself that it is the aim of their virtuous activity. As a sign of the truth of this statement, we should recall that one of the noblest acts of human virtue is to die for one's country, which means to sacrifice all private goods, except the good of virtue.

The state, then, is a good; it is now easy to see that it is a common good, for it is a good that exists only in the multitude of its members. It is not the good of one or another of them, it is the good of all of them. Each depends on the others for the establishment and continuance of this good; each enjoys it with the others. The state as a common good is not simply the sum total of the private goods of its members (unfortunately this is a notion that dominates much political bargaining); it is distinct from, though not separate from, each and every one of them.

To a person who thinks that happiness consists in doing what he pleases, the state may well appear as a "policeman" or "enemy." To the person who thinks that happiness consists in wealth and financial security, the state may appear as a "patron" more or less generous. To both the "state" is something other than himself. It is only to the person who acknowledges virtue to be the real source of happiness that the state appears as it really is—a great good that calls upon the resources of his virtue for its conservation and perfection.

Such a conception of the state is especially necessary in a democracy, which depends more than any other type of state on the virtue of its citizens. They, more than others, should find no difficulty in realizing that the state is the work of each of them and of all of them, that the state is the good of each and of all of them; that "government is their business"; that the state is their "common good."

Adjustment to Society



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On Tact

MARY AT CANA is our model of tact. Notice she said exactly the right thing to all the people concerned—not that that was her aim, but because tact in her helped the smooth outward flow of charity. Anne Taillefer, who has contributed to INTEGRITY in the past, is a French woman living in New York.

Anne Taillefer: Far down, under layers of memories, lies a sunken garden. Stately larkspurs pace its walks, red roses and purple clematis cling in riotous tapestry to its ancient granite walls. A pool reflects the liquid narcissism of pale water-lilies, and over there in secrecy and mystery a little door opens and frames the deep blue sea. At given times that cherished beauty rises slowly to consciousness from the depths of the past.

But a tender, clinging fragrance comes forward as an introduction and makes all this beauty suddenly familiar and bearable. The smell of heliotrope and mignonette that used to run as a modest ribbon all along the flagged paths, at once unobtrusive and indispensable, is the charm that links past and present.

If virtues grew as a garden we should find there tact—the mignonette and heliotrope, discreet, almost invisible but necessary for harmony.

To the stateliness of charity, to the riotous warmth of love, tact opposes a quiet watch, a searching hand. As a blind man gropes to seek the resistance of an unknown wall, tact which has not the knowledge of charity nor the resources of love, feels out for the resistance of wounded flesh or aching heart. A shadow falling on a face, hesitant answers, unwarranted silences, these guide the tactful. Pain is there, or worry, or shame. They must be met, understood and then meted out to the greater virtues.

Tact belongs above all to the selfless. People who are self-absorbed are rarely very observant. They will exclaim, in deep regret, after inflicting a wound, "But I did not know!" "Why did they not tell me?" But "they" must not have to tell. You must guess with the sixth sense of the blind.

Suffering is a country of its own, or a state of mind or a disease, as you wish. You cannot meet suffering people on your own terms. They will equally resent seeing their pain exposed and seeing it ignored. They will hate your normalcy and envy it at the same time. They will be over-sensitive, absurdly proud, biting the dust, completely dependent upon you but ready to die

before admitting it. Or else they will be very gentle and despairing, walled in silence, unable to frame in words the dull void of the heart. Then they may have known shame so bitter that they do not see themselves as human beings any more.

This is what makes tact an art. For it must not be confused with diplomacy, at its best a cold and stilted accomplishment. Diplomacy consists in never saying the wrong thing. Tact consists in always saying the right one, or preserving the right silence. Tact may have to rush in where angels fear to tread, but with the tenderness of seraphims! Tact involves both the sufferer and the tact-bearer. It makes all things common, to be shared. It is the identification with suffering.

tact begins at home

The first years of married life may prove an unbearable ordeal without tact. It is not easy to attempt to live with an utter stranger different in sex, different in setting, often different in temper and tastes and occasionally different in nationality. The clash of the eagle and the dove—not necessarily always under the right label—may prove discordant. Few persons are wise enough to realize that something very different is expected of marriage than of courtship. The decorative, poetic ornament must come down to brass tacks and become suddenly practical and experienced. The dashing cavalier must become a rock on which to lean.

It seems that, as always, the man should take the lead. The happiness of his wife and his whole marriage may rest on his tact and unselfishness in the first few days. The lesson taught by physical love may appear very strange and terrifying to a girl. His acknowledgment of this, the allowance he will make, the gradual steps his tenderness will dictate to him, may make his marriage. It may give infinite trouble but it will be repaid a hundredfold.

Then he must think that his life has not been made over as suddenly as his bride's. He goes to work as usual, in a familiar setting with familiar faces, and comes home all expectancy after a day of work well done. But he must not expect to find at all times a radiant face to welcome him, a perfect dinner and an orderly home. The finger and heart-burns experienced by the poor novice may have told upon her courage and patience. The wrestling with loneliness, strange recipes, refractory laundry and curtain rods may have been too much. She may feel hopelessly confused and inadequate. The tactful husband will wait to be told before criticizing, and he will sympathize. Above all he

will make her feel that it is perfectly normal and that they will treasure it as a joke for later on. He will not peer at his food in a haggard way. If anything looks especially wobbly and forbidding, he will understand that it means an ambitious effort that did not turn out exactly as hoped for.

Thus the first bridge is crossed and now the wife's turn is coming. They have begun a good marriage, have become dependent upon each other. The angles are less sharp, the strange road is less dangerous to tread. Little by little, the wife has learned that men are great children, lonely and desolate, sometimes a little vain. They need an audience, they want to be encouraged and admired. They are very important to themselves. But the time comes when it is announced to her that she cannot belong to him alone any more, that she will have to give her whole being, body and soul, to the child she bears. It will not be her privilege to do this in utter surrender. She must not forget her husband. Not for a moment must he feel a discarded thing, the old toy left aside for the new one. He must, by her whole attitude, be elevated to the dignity of father, tactfully led from one dimension to another. And this is her work. In a man fatherhood grows more slowly and with more difficulty. As a woman's body changes its whole chemical organization to meet the hungry demands of a new body flowering in her own, so does her heart and soul. This must give her the love and tenderness to care for another new being, her child's father, and to let him know of it.

Tactful children are exquisite and rather rare. Sometimes they have learned tact through cruel experience. Misunderstood or lonely, their sensitive little feelers reach out to others because they have suffered so much already. If grown-ups or sturdier children realized the agonies of shame, the inward wincing that thoughtless words or crude jests inflict on certain delicate souls, they would think twice before speaking and renounce the miserable mess of pottage they get in exchange.

Children generally reflect the charity of their parents and an ever-watchful and unfailing discipline. The man and woman ever attentive not to give pain have armed their child in the same way. They have foreseen all that could wound and explained it beforehand. They have instilled love for the weak, the ugly, the crippled and the poor in the little heart. They have given to this small member of society the sense of his responsibilities. And the child in eager response rises to the demands made upon him. He will remember with gratitude how he was

spared in times of pain, what generosity passed by embarrassing anecdotes and wounding references.

I know a household where every coming baby is given beforehand to its brothers and sisters as a marvellous gift. No one can feel left out in the cold in the presence of this wondrous event for all are invested with a new role. At every birthday the lucky child gives birthday presents (extremely modest ones) to the others so that all joy may be common. These children are enchanting. When I came back from America to visit them they had arranged all the toys I had sent from overseas in a circle before the hall-door so that they should welcome me and that I should feel at home immediately. All they said or did proved constant attention to what I might feel or have experienced. They neither explored nor ignored but invited me to share their treasures.

Tact in friendship

Friendship with its many lands and languages, its shades and indefinite boundaries, is a great field for tact. For it does not have the short-cuts of love or the closeness of family ties; it does not expect confidence or exact trust. All things are grace for its blossoming.

If one of two girl-friends marries a great demand upon tact arises. The single one must understand that she has, once and for all, to play second fiddle. No more endless confidences, daily telephone calls. She must not make the first move any more but wait for her friend's leisure. Her role is not to seem hurt or cast away. She will come back to her own if she knows the true sense of friendship. The first joyous and proud news, the first grief at man's cruelty, will be told to her, but only if she is sensitive enough to understand that she shares no more the lonely dreams and fancies of another single being but is now introduced into a citadel with a garrison well able to defend itself and jealous of its privileges. On the other hand the married woman must avoid the two awful pitfalls that can overcome a bride: an air of mystery and great superiority relegating the unfortunate spinster to some moronic climate where she can neither know nor understand anything; or a ruthless hounding of that unfortunate girl, urging her to take the same step at all costs. Both attitudes are utterly tactless. The most generous of human beings, while rejoicing in her friend's happiness, may compare it with her own emptiness and feel a pang. Every woman in her right senses is aware of marriage. Her celibacy may be forced by circumstances independent of her own will.

To harp on marriage may rub salt in a wound. There is a graceful way of being married that grows on one's friends without overwhelming them.

Differences in financial status between friends may also take some strategy. It may be as tactless for the more prosperous never to accept hospitality from the poorer or to deprecate it, as it would to involve their friends in too much expense. To praise with exaggeration a modest home may be as wounding as to let it pass unnoticed. Tact will appraise the colorful touch, the convenient arrangement.

Sickness and old age must not be insulted by a boisterous display of health and spirits that would dishearten the afflicted. Denial of infirmities is also extremely trying, for many ailing people love to complain and must not be frustrated of this small compensation. But they must not be overindulged so as to grow melancholy. The tactful friend changes the subject and tries to rouse their interest by introducing a topic that may take them out of their own orbit.

When tragedy sweeps our friends' lives, let us not judge them or try to change them in their manifestation. Sorrow has infinite facets, mute or raging, hard or abandoned. We must respect it as it stands and remember that Christ fell three times under the weight of His Cross.

spiritual tact

To be born in the faith and reared in a truly Christian way is an infinite bounty and no personal merit. This is a thought that all of us should meditate upon for fear of turning from our door and hearts those yearning, thirsty people who are beginning to see the light. We have never battled with the secret awe of deep mysteries, we have never fought with life-long prejudices. At that lovely age where children question the relative but accept the absolute without the quiver of an eye-lid, we have folded the great truths and the infinite secrets to our young hearts. The sacraments and grace have put their seal upon us.

But converts or seekers go through a spiritual and intellectual purgatory. They experience a sense of guilt in not accepting all things at the same time, in being shocked or bewildered. They often confuse vital dogmas with secondary pious practices as being of equal necessity. And then they imagine the faithful as being constantly mystically fulfilled, informed on everything and forever without a doubt.

If they knew what we have done with our ten talents, they who double so painstakingly their single one; how we have

squandered the fortune we were tendered; how ignorant we are, how slothful and how at dark times of our lives all questions seem to need new answers!

Tact ordains we should guide them step by step, if so required; that we should understand that they cannot yet breathe the air of mountain-tops. Above all we should never feel or assume a superiority or an indignation that might lead them to fold their wings. They are shy, unassured, stuttering. They see us bold, certain, articulate. We must come out to meet them, let them bide their time. We must above all never be scandalized. We must also remember that all souls are individual and react differently. God be blessed for this unstandardization!

At first it is a nearly insuperable difficulty for converts to follow Mass. Cardinal Manning had discovered this and would find their places for them in the book, saving them embarrassment.

tact in the press

In our modern civilization certain amenities are a must; you can't get on without a minimum of civility. I wonder why two outstanding exceptions have been made—for bridge-players and for the press. The uncouth attitude displayed through many a rubber would startle Diogenes and it is rare to lay down a newspaper without wondering at its odious disregard for people's feelings.

People are mauled about, taken apart, surmised upon. Hideous scandals are laid bare with quite unnecessary unveilings that must scourge not only the more or less alleged culprits but many an innocent victim. The maudlin and gruesome details about murders or accidents pile up the agony of many bereaved families. The rude and hounding questions embarrass many a famous visitor.

One wonders how newspapermen would feel if forced to behave socially in the way they work. A journalist on a trip to the Far East went up to a great ruler in exile and asked him bluntly if his government were as corrupt as reported. Some more delicate listeners just drew in their breath. It might have been quite a lesson if a wicked fairy had cast a spell upon this candid man inducing him at a party to hail his ponderous boss as "Fatty," having him wonder out loud why the gathering was so dull, and intercept the couples that didn't seem very happy with questions of when were they breaking up and why?

News is not just facts, it cloaks human lives, souls and hearts. It is made of ordinary existences, places or countries that are suddenly swept by the extraordinary. There is no reason and

no excuse to handle them like senseless things without ears or eyes.

tact between nations

The same could be applied to nationality. The kindest, most considerate people who would think twice before inflicting individual pain, are sometimes totally ruthless when it comes to appraising whole countries. They pass the most decisive judgments (often unsupported by truth) and make the most scathing remarks before unhappy nationals who wince under the whip. They generally reflect the crudest propaganda and the most superficial information.

Has it never crossed their mind that the same propaganda somewhere around the world, is raging against their own beloved country? What would their feelings be if it were hurled at their heads? Have they not fear that if their victims picked up a few stray newspapers and silently underlined the rape, the dope-peddlers, the spy-ring and the political minks it would make just as good an indictment?

They must not expect their country to be preferred above all others. This has nothing to do with merit. Flowers smell nowhere as they do at home. No bread tastes so good and no birds sing so joyously. However deeply grateful exiles may be, their lot from now on is to live in a foster home. To infer that they are jolly lucky to be here is a mistake. When you have lost all you loved, if you are given the whole world, you do not feel fortunate.

The most generous gestures from nation to nation may be marred by lack of tact. Charity is very hard to take. The human being likes to have, more than to be given to. To accept is very hard at the beginning. A patronizing attitude, an overwhelming Lady Bountiful manner may poison the taste of very necessary food. Material bounty may prove spiritually exhausting. The giver must give twice, that is, he must add respect for misery to his good deed. The materially wealthy or advanced nations must also stop and ponder upon other civilizations and their meaning before putting them on the pillory. For their standards these appear inadequate, but what if in the eyes of posterity those others prove of greater spiritual or cultural worth?

I read the other day that G.I.'s were now encouraged to give credit to the natives in foreign areas. Though perhaps a little late in the day, this is very encouraging.

This respect for nationality must extend to other creeds. What to us seems pagan, childish or blasphemous may prove

very dear and sacred to others. It has become usual for all visitors to remove their shoes when visiting mosques, not to offend the Moslem faithful. We ought to act thus on every spiritual threshold. True Christianity can breed no contempt even if it pities lack. Aggressive Catholicism has rebuffed more people who were ready to love it, if not to embrace it immediately, than can be imagined. I should say more. Some Catholics despise other Catholics of a different country and even in the holiest circles mince no words about it. Perhaps they have crushed many souls in this wise and scandalized many others. Are they perfectly sure of not aping the Pharisees?

reciprocal tact

And now let us make an appeal for tact in a new realm by turning the tables. There must be charity from the poor to the rich and so must there be tact. To flaunt one's sufferings, to brandish them as a red rag, may be quite an imposition on the listener. To accept ungraciously, in a slighting disparaging manner a gift that may have cost much effort, to insinuate something else would have been more useful or more welcome is a total absence of tact.

To insist with envy on what others have may put them in an embarrassing position. They have not stolen either their wealth, or health, or joys and are entitled to them by the will of God. There is no need to make them feel guilty or uncomfortable. It is also ungenerous to infer that they simply cannot understand because they are so fortunate. Perhaps they bear the scars of suffering so deep that they have never mentioned it; perhaps at the present time they are bowed down with anxiety.

"Nurses are sometimes tired," I remember hearing a haggard-looking woman telling a supine patient, who for several hours had not let her a moment off her feet. It should be remembered that people who have compassion for sufferers are generally those who have suffered much themselves, that they go on bearing the weight of the world's cross and that their backs must begin to break.

There is always a neighbor, be it an individual or a nation, more unfortunate than ourselves. Let a soul-searching investigation be made to know if we have handled him as well as we are being handled.

heroic tact

This humble little virtue of tact may be magnified to a heroic extent. As usual we must turn our eyes to Our Lord to

realize this. The Creator of all beings had no need to know them better. He knew all that had to be known. But since man could not fathom infinite good or sacrifice by his own means, Christ came down on earth to teach him this lesson. And in what guise? In man's own image. The Holy Ghost could have poured forth great revelations, but poor stupid humanity would not have understood. To make Himself intelligible, to bring love and compassion to the weak human vessel, God came as close to him as was possible and was crucified in his own form. The Apostles, the holy women, with tear-dimmed, blind eyes reached out their fingers to feel the wounds of the Lamb of God and then they set out to teach the world.

The world forgets of course, but from time to time some man or woman rises and remembers all over again; they are the saints of tact. Francis of Assisi fathomed that it was not enough to give to the poor—that he must become poor so that they should understand his own burning love of God through his loving poverty. Saint Vincent de Paul gathered that it was not enough to be the chaplain of galley-slaves—that he must be one himself. Later in his work for the poor, he decided that the poor alone could help the poor so as not to hurt them. And to his Daughters of Charity he dictated the most beautiful message of tact that has yet been written, beseeching them to be so filled with love that their charity would be forgiven them. He knew well that charity is a burden to bear, that great nobility is needed to accept it with grace.

The White Fathers of Africa choose to live as Arabs among the Arabs in this same spirit. And their leadership was magnified to an infinite extent by the hermit of the desert, Father Charles de Foucauld, who humbled himself to the dust in imitation of Christ. His spiritual legacy has spread like a train of fire. The Little Sisters and Brothers of Jesus are gypsies among the gypsies and dockers on the wharves. The worker-priests share the hardships and the problems of the workers. Some Benedictine monks are launching anew the boat of Peter on the waves, as they dream of sharing the rude lives of those who draw their living from the sea. In prison cells Dominican nuns bring comfort to murderesses and prostitutes, and when one of them is touched by the grace of vocation she is admitted to the order and takes her place with only the Mother Superior knowing if she comes from the world or from the underworld. The sacerdotal auxiliaries of the missions sacrifice their own nationality to embrace that of the country to which they bring their zeal; they come

not to teach but to learn from the native hierarchy all that a great and ancient civilization can have to offer Christianity.

This is the epitome of tact. These are verily the sensitive hands held out quivering to feel the walls of poverty, atheism, sickness and shame, to become a part of them, as it were, so that the ordeal of suffering intimately confused with love will become passion—that word which embraces both the great forces given to mankind.



LAUGH CLOWN, LAUGH!

Never talk religion,

Or things of grave import.

Just make it clear to everyone,

That you're the jolly sort.

Must I Obey My Parents?

THERE IS a version of momism widespread among Catholics which uses the Fourth Commandment to justify keeping children tied to parental apron strings forever. Father Connell, professor of moral theology at Catholic University, gives the Church's teaching on this question.

Francis J. Connell, C.S.S.R.: To the question which forms the title of this article the average person would answer with an unqualified "Yes," and would probably confirm his assertion by quoting the Fourth Commandment: "Honor thy father and thy mother." However, strange as it may seem, such an absolute reply would not adequately represent the teaching of Catholic theology regarding the duty of obedience on the part of sons and daughters toward their parents.

what is a grown-up?

To answer this question correctly we must begin with a distinction bearing on the age of the individual concerned—whether or not he or she has reached the age of twenty-one. This is the age accepted by the Catholic Church as constituting a person a "grown-up," or a *major* as the Code of Canon Law expresses it, as distinct from a *minor* (Canon 88). Once a person has passed his twenty-first birthday, he enjoys the full exercise of his rights (Canon 89)—that is, the rights that belong to an independent human being. There is no intrinsic reason for setting the twenty-first birthday as the dividing line between a minor and a "grown-up" (in the sense just defined) but this seems to be a reasonable stage in human life to regard a person as sufficiently mature to make his own way in the world, and it has been accepted, not only by the Church but also by many countries as marking the date when a person becomes his own master. It should be noted that even before the age of twenty-one a person may be *emancipated*—for example, by marriage—and in that event he possesses, for practical purposes, the same rights as one who has attained the age of majority.

We are concerned in this article with unmarried children living with their parents. Those who have not reached the age of twenty-one are bound to obey their parents in regard to the activities in which they wish to engage outside the home, the companions with whom they may associate, the time at which they must be in the house at night. But these same restrictions do not bind those who have passed their twenty-first birthday. They are independent persons, and even though they still live at

home with their parents their obligations toward these latter are considerably less than those of younger children.

We shall consider these obligations of grown children under a three-fold heading, in as far as they pertain to financial matters, personal conduct and the choice of a state of life.

financial independence

Once a person has attained his majority, he has the right to acquire, to possess and to administer property in his own name. If a boy has previously been working in his father's store and receiving only a few dollars for pocket-money in return, he now has a right to the same salary that would be paid to an outsider in the same position. One who has a job outside the home has the right to keep his wages, though he must make adequate remuneration for the board and lodging he receives at home. This principle is more likely to be violated in the case of a girl than of a boy. The case is not at all unusual of a young woman of twenty-two or twenty-three, holding a job that brings her sixty dollars a week, whose mother meets her at the door on the evening when the pay check is due and expects to receive the entire amount as a duty of obedience from her loving daughter. In return the girl is given a sum intended to provide for her lunches and carfare and small extra expenses. The whole procedure implies that the disposal of the girl's salary belongs to her parents. Now, while it is evident that a good daughter will give generously of her earnings if her parents are in great need, this is a duty of filial love, not an obligation arising from any claim that the parents have in strict justice to her salary. As far as justice is concerned she has only the duty of paying for her expenses in the home. Undoubtedly some parents are convinced that they have a strict right to the full salary of a mature son or daughter, but from the standpoint of Catholic teaching they are gravely mistaken.

personal conduct

As far as the obligation of obedience in regard to personal conduct is concerned, the teaching of Catholic theology is that it ceases with the attainment of the age of majority. In the words of Father Henry Davis, S.J., an English theologian of recent times: "Children are bound to obey their parents in their lawful commands so long as they live under the parental authority. When emancipated, they still owe them love and reverence, but not obedience. They are emancipated when they have completed the twenty-first year of age—though still living under the parental roof—or when they marry or enter the religious life."

This statement, of course, admits of some qualifications. A grown child living with his or her parents must observe the rules of the household reasonably required for the maintenance of good order. If it is the custom of the family to have dinner at six o'clock, a mature son can be told that he must appear at that time or take his meal elsewhere. If a grown daughter decides to have a party at home, she must first secure the permission of her parents. These are matters of domestic government, and common sense tells us that sons and daughters, however old they may be, must conform in these points to the wishes of their parents.

But in matters of personal conduct not related to domestic order, those who have passed their twenty-first birthday are fully within their rights if they follow a course of action differing from what their parents desire. Thus if a mature girl wishes to undertake some work of Catholic zeal, such as visiting the poor or participating in study groups, she is fully within her rights, even though her less devout parents do not favor it. If she decides to go to Mass every morning, she is free to do so, whatever may be their attitude. The fond mother who still regards her husky son of twenty-two as a little boy may insist that he wear his rubbers to work when there is a slight possibility of rain, and may feel bad if he refuses—yet, as far as any obligation of obedience is concerned, he has the right to refuse. The daughter who has passed her twenty-first birthday may decide to smoke cigarettes, and she may do so without any violation of obedience, even though her non-smoking parents protest. On the other hand, if she decides to indulge her taste for nicotine, she may not let the ashes fall in whatever part of the house she happens to be, without any concern for neatness and cleanliness, for this would be a violation of the good order which her mother reasonably demands be maintained in the home.

admonishing the prodigal

However, two points must be emphasized in this connection. First, if a grown child does something that is morally wrong, the parents have the right, and ordinarily even the duty, to administer a correction and to command that an improvement in conduct take place. In that event the young person has the obligation to obey their injunction, not precisely because of obedience owed to his parents, but because of obedience he owes to the moral law. Thus if a young woman has become careless about attendance at Mass on Sunday, or a young man is on the way to becoming an alcoholic, the parents may and

should administer a stern correction, and the offender is bound to correct his conduct.

Secondly, there can be occasions when the duty of love and respect for parents—filial piety, as theologians express it—demands that sons and daughters over the age of twenty-one observe the wishes or orders of their parents, even when obedience does not require them to do so. In other words, it would be incorrect to lay down the general principle that young folks past the age of twenty-one may always disregard the injunctions of their parents, as long as the course they choose to follow is not sinful and does not interfere with domestic order. There are times when a grown person should fulfill the injunctions of his parents, as long as what they ask does not involve any grave inconvenience and involves no sacrifice of principle, because of the duty of filial affection, which does not terminate with the attainment of majority. Certainly if a father asks his son to bring him a screwdriver from the hardware store on his way home from the city, the latter would be a very undutiful child if he gave a blunt refusal on the score that his age exempts him from the duty of doing errands for his parents. And, it should be observed, even when a son or daughter is justified in refusing a parent's wish or command, the refusal should always be expressed in a respectful manner.

freedom of choice

It is a fundamental Catholic principle that every individual is free to choose his own state in life. This means that the decision to marry or to remain unmarried, or to marry one person in preference to another, or to enter the priesthood or the religious state rather than remain in the world may not be made for a son or daughter by the parents, but is a matter entirely within the scope of the individual's free choice. This principle holds in regard to those below the age of twenty-one as well as to older sons and daughters. Thus if an ambitious mother commands her twenty-year old daughter to accept the marriage proposal of a very wealthy man, the girl has a perfect right to reject her mother's requests, however importunate they may be. Furthermore, if the young woman has her heart set on the religious life, the mother has no right to deter her from this goal.

It is true, young folks should seek and weigh the advice of their parents when they are choosing a state of life. The Catholic Church manifests its attitude toward the marriage of young people without the consent of their parents by prescribing: "A pastor shall gravely admonish minor children that they should

not enter marriage when their parents do not know about it or are reasonably unwilling; and if they reject his admonition, he shall not assist at their marriage unless he has first consulted the local Ordinary" (Canon 1034). Nevertheless, the Church upholds the basic principle that in making the decision which will establish his state for life, and will consequently have a great bearing on his eternal lot, each individual has the right to make his own choice. Thus, he is the master of his own fate.

dependent personalities

The principles enunciated above will probably cause some surprise, and perhaps even a feeling of resentment, to some parents, who have taken it for granted that as long as an unmarried son or daughter continues to reside beneath their roof they have a right to the full measure of this child's obedience, even though this latter may be long past the age stipulated by Church law for the attainment of majority and independence. Such an attitude on the part of parents is unfortunate, for it tends to make them autocratic and domineering; when sons and daughters accept the situation without complaint, it tends to make them immature and dependent all their lives. It is God's plan that the full rights and obligations of parents remain only as long as their offspring is immature. When the child becomes mature he must "stand on his own feet," he must face the world as an independent, responsible human being.

When parents have a common-sense and realistic conviction that their children become adults as "time marches on," and encourage their grown sons and daughters to make their own decisions, the domestic problems will easily be solved in accordance with the sound principles of Catholic theology. Above all, when the spirit of Christian charity pervades the household, linking all the members into an intimate union by the bond of supernatural love, peace and harmony and the mutual acknowledgment of rights will prevail, and the home will be like the holy home of Nazareth, the home of the devoted married couple, Mary and Joseph, and Mary's Son, the Word Incarnate.

SKIP - DISTANCE

**I sometimes doubt the goodness
Of that everlasting bore,
Whose love embraces mankind
But skips the folks next door.**

BOOK REVIEWS

Psychiatry

PSYCHIATRY AND CATHOLICISM

By Rev. James H. VanderVeldt, O.F.M., Ph.D.,
and Robert P. Odenwald, M.D., F.A.P.A.
McGraw-Hill, \$6.00

The pressures, tensions and dislocations of our time have brought about a great increase in

mental illness. Here in the United States about half a million places must be counted in hospitals for the mentally ill. The Church in the United States does not seem as yet to have absorbed the tremendous fact of the existence of enormous public mental hospitals which dot the land; nor do the religious orders seem to have accepted the challenge presented by the care and help for mentally incapacitated.

It is good to report that Father James H. VanderVeldt, a Franciscan priest and professor of psychology at Catholic University, and Dr. Robert P. Odenwald, director of the Child Center at the same University, have collaborated in a book which forthrightly and realistically accepts the challenge of mental illness in our time and country.

In his succinct and valuable foreword the Most Reverend Patrick A. O'Boyle, Archbishop of Washington, states: "From the time of the beginning of modern psychiatry to the present there have been problems concerning its relationship to Christianity. Many of the opinions voiced have been extreme. For some psychiatry has supplanted Christianity. Others find no room in the Christian fold for psychiatry, which they consider necessarily heathen. Neither of these extreme positions is true and both are harmful. Hence there has been a long-felt need of a book that would present a scientifically sane integration of psychiatry and Christianity." This "sane integration of psychiatry and Christianity" comes to grips with some of the most controversial issues of our time, including the evaluation of psychoanalysis and of the Freudian contribution to psychotherapy. The chapters on depth therapy, psychoanalysis, and religion and psychiatry are masterpieces of interpretation and cogent reasoning. The considered view of the authors on Freud and his school is that certain valued findings of Freud can and should be divorced from Freud's incursions into philosophy. In their own words, "they believe that there are a number of psychological theories and concepts that can be separated from Freudian or other analytical philosophies, even though they were first presented in the framework of these systems." The authors point out that the cures effected by analysts of Freudian schools do not serve as a proof that the theoretical implications of the Freudian system are valid. They point out that the hypnotist Mesmer brought about startling cures in his psychoneurotic patients because his methods worked, while his theoretical explanations of the influence of ethereal fluids and animal magnetism were pure nonsense.

They therefore admit the therapeutic value of psychoanalysis and other depth psychologies. They do point out that some of the practitioners of newer methods of analysis and psychagogy "refuse to be deluded into the belief that man is a sublimated animal, as long as they can prove that he hides within himself a repressed angel."

The twenty-four chapters of *Psychiatry and Catholicism* are exceedingly well written. The jargon of psychiatry is notably absent. It might be asked for whom this book has been written. The authors make it quite clear that priests, who are often the first to be in contact with the neurotic or psychoneurotic, should have clear understanding of the various types of mental diseases and of the newer theories regarding mental illness. Priests above all should be benefited by reading this magnificent exposition. The clarification of rational and irrational guilt is of crucial importance to priests especially. It would also be useful for all those Catholics who in any way are called upon to deal with those who are afflicted by mental illness in any form. From my own experience, I would say that almost any Catholic who has graduated from the secular colleges, where—generally—some works in psychology are a part of the curriculum, would benefit by a reading of this work as a help in balancing and integrating the knowledge already received.

Almost no issues are avoided in this book, which begins with a solid discussion of person and personality, conscience and responsibility. It questions whether a patient is normal and cured, if he has achieved adjustment into the society in which he lives. The authors point out that "it is easy to imagine an individual who lives in a certain social order, e.g. in a capitalistic society or in a Nazi regime, who has become neurotic precisely because of the pressure brought upon him by that system."

Millions of people, including Catholics, today live in societies which impose almost unendurable pressures upon them, as persons and as believers. The authors emphasize that only an integrated philosophy of life (together with God's grace) can help people preserve their mental equilibrium in such a time of insecurity and dislocation.

EILEEN EGAN

Guidance ?

COUNSELING IN CATHOLIC LIFE AND EDUCATION

By Charles A. Curran

Macmillan, \$4.50

This book deals with the technique of counseling as it may be practiced by Catholics, with constant reference to the teachings of Saint Thomas Aquinas.

The widespread need for counseling, the skills involved, and various practical matters such as the proper time and place for counseling, ways of recognizing a disguised need for it, and its relation to guidance and instruction are thoroughly discussed. The technique advocated by the author is "non-directive"—the counselor never giving his client direct advice.

I wish, however, that the book made the limitations of the method clearer and indicated at more length the sort of cases that should be handled by other means. Many people *need* to be told what to do, but counseling presupposes an inner knowledge, however confused, of this, and merely works to make it manifest. Yet often this knowledge simply is not present. How can a person be brought to rightness of living through counseling if he does not know in what rightness consists?

PATRICIA MACGILL

Charity and the Communist

THE RISE OF MODERN COMMUNISM

By Massimo Salvadori

Henry Holt, \$2.00

Some Catholics show a lamentable lack of charity toward communists. The communist is our neighbor.

He is the man we must, under penalty of eternal damnation, love as much as we love ourselves. But some of us, if we are to judge by what we hear and read, are so far removed from this *sine qua non* of Christianity that we look upon the man who is a communist as something of a monster and are unwilling to credit him with even the basic qualities of a human being. We seem to forget that he is a creature made in God's image and that his will can no more than our own be moved by anything that does not present itself under the aspect of a good.

This lack of charity, like all evil, has a triple consequence. It offends God, debases the soul it possesses and has an adverse effect on others. The third of these consequences shows itself in various ways. Perhaps the most obvious is that it erects a barrier between the communist and ourselves. He must feel toward us as we do toward certain non-Catholics who ask us, "How can an intelligent person like yourself possibly accept irrational and inhuman teachings. How can you worship the Virgin, pay a man to forgive your sins, buy your way into heaven by having somebody say some words at an altar, and surrender your intellect and your moral freedom to a close-knit group of priests who are making a racket out of your desire for security?" When we hear such things we are usually both angry and amused. The man is giving us no credit either for intelligence or good will. Anything he has to say about Catholicism (or about his own faith) has no interest for us. He simply does not know what he is talking about.

Too many Catholics must look equally pitiful and ludicrous when seen through communist eyes. They are pummelling a straw man while the real man stands aside watching them in amusement. But that is only half the tragedy. While giving our exhibition of ignorance we are also guilty of abysmal apostolic failure. The genuine communist, as anyone who knows him will readily admit, has an honest hunger and thirst after justice. The thing we can give him, the thing that will fill the great void in the communist soul, is a concept of the supernatural virtue of charity. And no one can give what he hasn't got.

It is axiomatic that you can't love something you don't know. We have to love the communist. Therefore we have to know him.

A good place to start in this knowledge would be Massimo Salvadori's book *The Rise of Modern Communism*. Our own thinkers have long ago laid bare the evil soul of communism. This is an account of how it took form as an organized movement and grew into the world power it is today. From a purely natural viewpoint, we could scarcely ask for a better exposition of its idealistic origins and its realistic development than we have here.

It goes without saying that no condemnation of a movement which professes to state the purpose of man's life can be adequate for a Catholic if it omits the supernatural. But just as a biologist can best help our thinking about evolution by scientific examination of the facts upon which the theory is based, so the student of communism can be most helpful to us in a clear statement of what the thing is.

There is no doubt that in a matter which concerns a philosophy of life, the "clear statement" of even the most determinedly impartial student may be conditioned by his own convictions. In this book, the intrinsic evidence, unobtrusive as it is, would lead us to classify Massimo Salvadori as a "liberal" who sees the primary evil of communism as the suppression of the liberty of the individual. This, as far as it goes is compatible with the Catholic position.

The book itself is obviously, sincerely and quite successfully an attempt at unbiased presentation. This is noted in the introduction of socialist leader Norman Thomas who thinks that the author has been over-generous with the enemy and hints that he has been less than just to the socialists.

After the first two pages in which he credits "liberalism" with practically everything that was good in the history of the last two hundred years, the author settles down to his subject—the liberalism to socialism to communism development—and offers a first-rate synthetic and analytic presentation of well-mastered facts.

This brief work is to be recommended as an exceedingly useful and, I think, reliable handbook. The very fact of its omission of the supernatural enables us to get a better grasp of what goes on in the communist mind. This gives us an approach to the communist and to those who sympathize with him. It also gives us an answer to his own arguments, on, his own terms.

JIM SHAW

That Difficult Science

SUFFERING WITH CHRIST
An Anthology of the writings of
DOM COLUMBA MARMION, O.S.B.
Newman, \$3.75

The perfect review of this volume is found within the preface, by Dom Raymond Thibaut, O.S.B., who compiled the anthology from

Abbot Marmion's major works from which we quote freely. "Suffering is a world-wide fact. No man escapes. It waits for every man to enter the world, and walks him to the grave. It stalks him over the entire breadth of his being, body and soul, heart and mind, and of the multiple powers he bears within himself. On instinct, most men violently repulse suffering—like a foe—which it is, in fact, if they see it only from the natural point of view. Some welcome it with a smile as the bearer of grace. For some it remains sterile; for others it becomes dangerous. *With Christ*, it makes atonement and merits redemption. It is most important, then, to know how to accept suffering."

Dom Marmion will not give suffering first place in the spiritual life. For him, as for Saint Paul, the first place goes to charity. Charity alone has absolute value. "Suffering gives love an opportunity to manifest itself with more force and magnificence, and Love alone can crown suffering with a diadem of grace and glory. So, surely, the *Supreme Work of Mercy*, is that difficult science, that delicate art, of teaching men to carry their cross. Few there are who can excel in this art, or teach this science effectively."

Dom Marmion's spiritual works are familiar favorites to many. Under the theme supreme for our times, Dom Thibaut has, with admirable discernment, smoothly co-ordinated the holy Abbot's teaching

which will always profoundly influence his own Benedictine family, and he extended through the lives and writings of many of his great and saintly penitents. To one of these he wrote : "I feel great compassion for your suffering, according to nature; but when I look at you *in God*, in Whom, alone, I desire to find you, I cannot separate myself from His adorable will for you. I want you to be weak; so that your weakness, in drawing down His compassion, may fill you with His strength. Since you cannot pray much, I will do so in your place. At Holy Mass, in the Divine Office, I am the mouth of our two hearts, to sing the praises of the Blessed Trinity, and to plead in your favor." CARROLL JOHNSON

Raising Children

YOUR FAMILY CIRCLE
By Sister Jean Patrice, C.S.J.
Bruce, \$2.75

Concerned almost solely with character formation and behavior of the child in its pre-school days, Sister Jean Patrice's small volume would

be worth its price for each parent who would ponder over the following: "Patience is not a unique virtue that some people are born with and some without. It is a habit you must develop within yourself..."

But the book has much more to recommend it, particularly, we think, to the parents of very young children or to expectant parents. Discussing many of the "problems" parents think they have and others too many don't think of at all, the author constantly refers the parents to the two most important realizations: that the child is one of God's creatures intended by Him for eternal life with Him, and that the parent—more than any substitute teacher no matter how well intentioned and well trained—has the help of God's grace.

Since raising children will never be an exact science, different readers will agree more heartily with some chapters and disagree with others. For ourselves, we were very favorably impressed with the chapter entitled "Can They Understand About Death?" Here, as throughout the volume, the author, in asking us to be realistic, embraces the greatest reality of all. Another chapter we liked is entitled "Are You Color Blind?" wherein she chides us on our prejudices and gives us a prod to examine ourselves. The child's prayers, his attendance at Mass, disciplining the child and the problem of discipline, what kind of toys and what kind of play children *really* like, all these are well and briefly handled. While in agreement with her views on television (she is against it), many of our own acquaintances feel that she has not given sufficient consideration to the arguments of the proponents. In any event, in this chapter too, she places responsibility where it belongs.

As to our reservations, while we consider that she exhibits a little too much sentiment, it is nevertheless the kind of sentiment that is referred to the more solid reasons for love. We were not satisfied with the chapter on "God Made You." Yet for all readers, especially the young parents, it would be a good start on a subject which today demands more and more thought and work and prayers.

Among the great number of books and magazine articles, with which the new parent is deluged, we consider that Sister Jean Patrice's book is among the best, primarily because of the constant reference to what and who the child really is.

ANNE AND CHARLES HORGAN

Literature on the Mass

WHAT IS THE MASS?

By A. Chery, O.P.

Trans. by Lancelot C. Sheppard

Newman, \$1.50

THE SPIRITUALITY OF THE MASS

In the Light of Thomistic Theology

By Adolph Frenay, O.P., Ph.D.

Herder, \$4.00

Here are two books that are as different as it is possible for two books on the same subject to be. The first is written with a burning understanding of the urgency of present-day issues, man's ages to achieve a timelessness which will give it a

authoritative and enduring place in a select library of books dealing with the Mass. The other might have been written at any time; yet it has a definitely "dated" flavor, and seems destined to be swept off the shelf by the next tidal wave of religious literature that flows from our prolific presses. Father Chéry's manual lays great emphasis on the social aspect of the Mass. In Father Frenay's book it takes on the color of a private devotion. Since the differences are so marked, it would be better perhaps to cease making comparisons and deal with each book separately.

The forthright question *What is the Mass?* which suffices for the title in Father Chéry's book is given a concise yet comprehensive answer which will satisfy the need of many for a greater understanding of the central mystery of Christian life. The author divides it into four sections. In the first part, in which he goes into the doctrinal bases, he explains the underlying connection between the different elements of the Mass: offering, sacrifice, prayer, communion. In the second part he gives a breath-taking review of the development of the form of the Mass, beginning with scriptural times, through the Apostolic Fathers, and the formation of the Roman Mass, down to the twentieth century. The third part deals with the liturgy itself, giving brief but penetrating highlights on all the liturgical appurtenances, the general plan of the Mass, and the parts of the Mass in particular. In the fourth part the author synthesizes the reasons for active participation and shows what must be done to achieve this participation in spirit—stressing above all the communal aspect of the Mass. On this point his final paragraph is a masterpiece of warmth and lucidity:

"When the Fathers of the Church had spoken to their hearers of the one bread made up of many grains gathered together from all the ears, they emphasized very strongly that to provide this bread the grains had to be crushed in the mill, and that the grapes had to be pressed in the wine-press to yield the wine. The symbolism of these comparisons is clear: there is much to be crushed in us if we would become one with Christ and with our brothers. And that is why our Communion ought to be the completion of a sacrifice, and our thanksgiving a day of striving after brotherly love, with the help and grace of Him Who by love was crushed for us and Whom we receive in order to have the strength to *live* His sacrifice in very truth."

There is a mystery about the Mass which is essential, consonant with its very function as the awful sacrifice of God Himself Who is the Mystery of Mysteries; and there is one that is not at all essential, at least not immanent, being simply a problem of human communication in a fretwork of language and history and culture and tradition.

symbolism. Father Frenay seems to be incapable of making a distinction between what is essential and what is accidental. Much that is worth while in his book is suffocated by a "spirituality" that battens indiscriminately and with wordy effusion not only on every word in the Missal but on every adjunct of clerical life, without being able to draw a specific conclusion or indicate a unifying order. His book is directed to priests, who, I am afraid, will find it very elementary fare.

ELAINE MALLEY

Faith and Devotion

THE VIRGIN MARY

By Jean Guitton

Trans. by A. Gordon Smith

Kenedy, \$2.75

When the dogma of the assumption of the Blessed Virgin Mary into heaven was proclaimed by the Holy Father there went up from members of the Anglican hierarchy a cry of anguish.

They charged the Romans of doing one more thing, of taking one more step to estrange the two communities. It is one of the marks of the Protestant community to be as frugal as possible in honoring the Blessed Mother; the more Protestant, the greater the frugality. And as the ethos of the U.S.A. is a Protestant one, it has been difficult for many American Catholics to avoid breathing the frigid, thin atmosphere of minimal devotion to our Blessed Lady. More than one young American Catholic who has been touched by grace and has found himself in a Trappist novitiate has been surprised and disturbed by the "exaggerated" Maryolatry found there.

M. Guitton's book can help both these categories of persons to achieve a more balanced attitude, an attitude nearer supernal reality; it can aid great numbers of those who have a warm and beautiful devotion to Our Lady to attain a more nourishing and vital intellectual comprehension of her glories.

One of the more satisfying sections of this good book is the first short introductory chapter in which faith and devotion are discussed and differentiated: Faith being "the province . . . which contains the truth essential to salvation," as opposed to the "vaguer region of popular devotion, fortuitous, optional and colored by usage." "Devotion belongs to the class of composite things, all enveloping, ambiguous in value, necessary in this world to the free exercise of the spirit, but productive rather of warmth than light." Why must we have devotions when we have the faith? In order to bring truths which transcend understanding into our lives. "If we would receive a truth into our very being, into the very texture of body and soul, if we would have it penetrate into our personal history, into that which is as it were the *flesh* of the spirit, the best way is to use some sort of natural bias, to discover for it an affinity, some sort of echo to what is most deeply imbedded in our nature." In devotion "a whole system of thought presents itself first as a simple and instantaneous intuition, which then proceeds to expand and develop." Devotion is "a personal and communicable image providing a viewpoint of the total truth of faith and thereby rendering it more easy to assimilate." Devotions such as the Sacred Heart and the Immaculate Heart and others provide a core around which the faithful, and especially simple souls, may reintegrate according to their particular capacities vast portions of the faith which they require for their

spiritual food. Some souls stand in need of the bare and unadorned for the best interests of their spiritual life; many more souls, it would seem, require this mediating image even though there be the danger of superstition and the constant threat of an asymmetric and aesthetically unattractive mode of expression.

The very vocabulary so frequently used to express devotion to Our Lady has often been a barrier, or even a repellent to some persons as they are first attracted to begin to breathe in the "wild air, world mothering air" in order to have Jesus born in them. M. Guitton praises the splendid writing on the Virgin by Verlaine, Bloy, Peguy, and Claudel; he stresses the need of purifying the language that is used for her propaganda: "Sentimental exaggeration must give way to precision which is the fruit of deep thought and exacts unremitting effort; to prefer the providential to the marvelous and to control in ourselves any tendency to be overcurious, any tendency to just prattle, but rather to use silence to do honor to the infinite." And this is particularly important: "She is not to be understood in any static fashion." And then to demonstrate this dynamic understanding, we read what is perhaps the most delightful passage in the book: a new litany, or at least a suggestion for new litanies to Our Lady: Virgin reflective, Virgin mediating history, Virgin of thought, Virgin of waiting, Virgin of opportunities, Virgin of unlikely meetings, Virgin of affinities, Queen of important occasions, Queen of surprises, Queen of all our choosings. Litanies should be productive of thought, and the author reminds us that Our Lady, *La Soledad*, is herself a thinker and she exacts thought from those who would know her.

The deep, happy, fresh thoughts that compose this book are put down in chaste, crisp, respectful new words; the old, tired, saccharine, burning words that have alienated so many from the Virgins of Virgins have been left unwritten. They have always made some feel uncomfortable, including Cardinal Newman who likened them to intimate love letters that have been published; such sentiments are meant for silent communication in the dark night.

Other chapter headings are: The Virgin of History, The Mystery of Mary, and The Blessed Virgin and the Present Age. The latter is particularly exciting. M. Guitton points out that this is a seed-time, this is a time of commencement, and seeds germinate in the hidden darkness; our dark solitude is the womb of the Blessed Virgin Mary. What splendid things will be born one day! What hope we have!

The author quotes Pascal and Bulgakov and Proust and Berulle and many others in this lucid work to help us know and love Our Lady more; we are only disappointed that he has not quoted that most wonderful of all poems to her, "The Blessed Virgin Compared to the Air We Breathe" by Gerard Manley Hopkins.

JOHN STANLEY

Emigrants and Adventurers

ONE SKY TO SHARE
By R. L. Bruckberger
Kenedy, \$3.00

This interesting and beautifully-written book is composed of the diaries of Father Bruckberger, a French Dominican who is now residing in America. The first half—

which deals with his experiences as chaplain of the French Resistance—is of its nature more exciting than the second, which is concerned with

Father Bruckberger's relatively quiet life in this country and which is consequently more reflective. The book is rather tantalizing because the reader suspects that so many things are purposely left unsaid.

Father Bruckberger shows that the great heresy of our times is the worship of the state. He points out that communists have no future to propose. Communism is like a cork floating on water which is the passive plaything of blind forces. When he speaks of America he reveals his irritation with Bernard Shaw's statement, "America has passed straight from Barbarism to Decadence without stopping at Civilization." He himself prefers to apply to Americans Saint Paul's phrase, "emigrants and adventurers, who will be judged only in relation to what will come, not in relation to what has been."

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